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Buddh. I

The Order of the Buddhist High Mass

By

The Rt. Rev. Dr. Mazzinianda Swami

With an Introduction by

Dr. Paul Carus

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1913

The Open Court Publishing Company

Chicago

THE RT. REV. DR. MAZZINIANANDA SWAMI.
From a recent photograph.

THE
BUDDHIST SERVICE

Consisting of

Mass
Vespers
Benediction

By
Rt. Rev. Dr. Mazzinianda Swami

1913
OPEN COURT PUBLISHING COMPANY
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A BUDDHIST PRELATE OF CALIFORNIA.

BY a fortunate accident the editor of *The Open Court* has learned of the presence in this country of a most remarkable man living in Sacramento, California, as the head of the Buddhist mission there. This man is Leodi, the Rt. Rev. Dr. Mazzinianandа Svami, and is eighty-five years of age. Having learned of the unusual attainments of this venerable prelate we have procured details of his career which will be of general interest, and we can do no better than characterize his personality in his own words from his reply to our questions. The following poem, composed by him, is entitled "The Awakening":

"Man goes the way that seemeth best,
From cradle to the grave;
Through incarnations one by one,
And tries himself to save.

"Through every one that he has passed
Experience has he gained,
Which leads him on to know himself,
The self in all contained.

"Until he sees the way, he thought
Would lead him into Life,
Is but the shadow of the true,
And full of death and strife.

"To overcome he stands appalled
And longs the Truth to see;
And as enlightenment awakes,
The Truth will set him free."

We must consider that Dr. Mazzinianandа is not a native Englishman. He comments on his verses thus:

"I am glad my attempt at English verse in the little effusion I sent you pleased you, but I smiled, dear brother, when you took me for a native Japanese. My father was Parsi, a native of Ispahan, and my mother, the youngest of three sisters, a full-blooded Bengalee, born in Benares. As to my poor self, my name is E. Leodi Ahmed Mazzinianandа, the two latter being the family Persian name; and I more than appreciate it because of its significance since Ananda had many qualities. Mazzinianandа is a most ancient name, and in my ancestry are Hindu, Persian, Greek and Aryan. I was born in Ispahan, and at the age of seven was taken to India (Benares), thence to our great monastery at Llhassa where I was brought up at the feet of the late Dalai Lama, where I remained 16 long years in the silence, and then came down to India (Calcutta), studied English, graduated my M. A., M. D., and D. Lit. & Sci. from Oxford, my Ph. D. from Heidelberg and my M. A., M. D., and D. Lit. from Paris and also from London. So I count there is no thanks for my writing English verse, for I do

the same sometimes in French and German and a few other languages. These little effusions come by inspiration generally, when I am in concentration or meditation *(Dharana* and *Dhyana).*

"The Chinese have recently driven the present Dalai Lama from our monastery and destroyed much of the valuable archives at Llhassa, where I spent nearly 30 years of my life. I am striving to get a Pan-Religious Congress for the Panama Pacific in 1915, such as we had in Chicago in 1893 when I first came to this country. To the best of my knowledge the Most Rev. Sri Sumangala, the Lord High Priest of Colombo, and myself are the two oldest Buddhist monks living, he having passed his 85th birthday in January last."[1]

(From a later letter.) "Yes, I have been in Llhassa. I was taken there in 1835 as a little child destined for the life work I craved from my cradle, that of the life of a monk in the service of Our Lord Buddha, as it was for this holy purpose I returned to the Earth plane, my previous work not being completed. I remained studying at the feet of the Holy One there, the late Dalai Lama, until 1853—18 long years in the seclusion of the Himalayas, and was received into the Holy Sangho in 1847 at the age of 20, and was made a priest. I continued my priestly duties till the early part of 1853 when in company with three other monks,

[1]Since the Most Rev. Sri Sumangala, High Priest of Ceylon, recently died, the Lord Abbot Mazzinianda is now the oldest Buddhist monk.

THE BUDDHIST CHURCH AT SACRAMENTO.

two Russians and a Tibetan (since gone to the higher expression of life) I started for India preaching and spreading the Dharma. I then journeyed to Europe and on to England and Wales where I once again saw my noble mother, who had re-married a noted mathematician of Welsh extraction by the name of Rhys Morgan, an M. A. and LL. D. of Cambridge, England, my own father having been slain by his brother in Ispahan, Persia (my birthplace, April 4, 1825, 7.30 a. m.). At her advice I studied to complete my English and then took afterwards my degrees of B. A. M. A. and M. D. Afterwards I again returned to India and thence via Darjeeling and Sikkim back to my home, the cloistered palace where I remained many more years. In 1893 I came to the U. S. via England, and was at the Congress of Religions in your city of Chicago, after which I went east and gradually wended my way west, all the time teaching and spreading the Dharma. I came to California in the early part of 1903 and have been on the coast and the interior ever since, winning souls for our Lord the Tathagato. Although four times given up to die, I have so far cheated the undertaker, for I know and realize I have still 40 more years before me to work. This is not egotism or fanciful imagination on my part, but an absolute knowledge, hence I am still young.

"You kindly suggest I ought to be better known, but a poor Jain monk does not seek notoriety for himself, but only for the fruits that may grow out of the teachings of his Beloved Master; hence the

reason that for these long 65 years in which I have been a Bhikkhu I have preferred to hide my personality which is non-interesting, but to blazon aloft the sublime doctrine of the Dharma. I observe in America people are too much given to so-called man worship to the great neglect of the spiritual truths he may convey to them. This may be the outcome of the Samskharas possibly, in their great desire for acquisition of wealth and notoriety, and this you know, my dear brother, is diametrically opposed to the teachings of Our Lord Buddha. I also observe that many beautiful souls in this great country of freedom and liberty of thought are too much given to the 'I.' Pardon me for thus expressing myself, it may be that I am too exacting as a monk and follower of the Holy One. However, I am content to do thus: 'When in Rome do as the Romans do, etc.' But how much truth do I find in Cicero's *De Amicitia,* where he states, *'Ubi ignorantia est, stultus est sapiens esse.'* I think you will readily concede to my humble opinion that this is true, as it seems to me education in this country fosters too much spirit of selfhood, the 'I'; so wisely I think did Pope speak when he said, 'A little learning is a dangerous thing.' You are at perfect liberty to do what you choose with your little brother's writings.

"Now I will close about my own insignificant self, and proceed to the next item in your letter, our mass at Llhassa. This I send in its entirety to you with our music and as I celebrate it pontifically twice every Sunday here at 11 a. m. to 3 p. m. to ever increasing

congregations, out of whom I have already seven inquirers who are earnest and whom I shall transform into good Buddhists. Our music in Lhassa at the solemn high mass is a weird monotone, following the same much as I have found in solemn high masses at the Roman Catholic church. I was very much surprised for it seemed to me almost identical with our services and notation in intonation. I since learned it is called in the Catholic church, Gregorian.

"I hope the publication of the Buddhist High Mass will be the means of filling a vacancy in the Buddhist services in this country, for I find that although to me the Japanese intonation of the Shastras in monosyllabics is pleasing, still I cannot help but smile when some Americans who hear them ask me often if it is the alphabet they are singing.

"As you say, music is a great help in edification. True, Oriental nations are not musical in the western sense of the term, but for the life of me I cannot understand why they should not take kindly to your suggestion to accept hymns in their service. Still we must overlook their weakness. Some probably have the idea that it savors too much of the Christian form of worship, but I do not see it in that light. Buddha taught when you are in Rome do as the Romans do. Without inspiring music and words I should not have made so many converts. I make a little noise myself on the piano and organ and when we have no one in the congregation who will play, I make the attempt and the congregation always sing right heartily, so

a little music goes a long way in this country to sweeping the cobwebs off the windows of the soul, and thus let in the sunshine of love. If people see sensuality in music,[2] it must be the reflection of their own mentalities for a person reflects only what he sees, and, where sensuality is seen in good music it indicates to me one living internally on the lower plane.

"The photo of myself I send you in my robes.[3] The bernouse is orange, turban orange, covering a flowing scarlet robe as we (the abbots) wear in Llhassa and under this my orange or yellow robe. My cincture and maniple are purple and gold."

The portrait of this venerable abbot scarcely makes him look like an octogenarian and appears to justify his confidence in having a lease of life of forty years before him. In reply to our expression of surprise he writes: "You state that my photo makes me look 50 instead of 85. This I cannot help. Those who work for the Master in the upliftment of humanity never grow old."

The mass mentioned in this letter is given in full on another page of this issue.

PAUL CARUS.

[2]The southern church of Buddhism forbids music as sensual.
[3]See frontispiece.

ORDER OF THE BUDDHIST HIGH MASS.

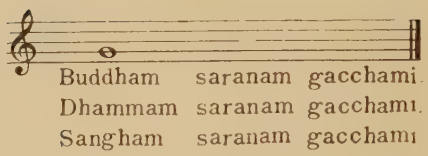
(PONTIFICAL.)

AS CELEBRATED IN THE GREAT SO MONASTERY OF THE DALAI LAMA'S PALACE AT LLHASSA, TIBET, AND AT THE MONASTERIES OF HIMIS AND LEH IN LADAK, TIBET.

ADAPTED FOR USE IN THE BUDDHIST CHURCHES OF AMERICA.

BY THE RT. REV. MAZZINIÂNÂNDA SVAMI,
O. S. J. Lord Abbot of the Jain Sect.

Three altar candles, "the Great Lights," to represent (1) the Buddha, (2) the Dharma, (3) the Sangha, being lighted, the Bishop, preceded by the attendant priests and dean, ascends to the sanctuary while voluntary is being played and all remain standing. Assistant priest lights the candles and the incense sticks or incense, then opens the tabernacle disclosing the sentence *Namo Amido Buddhayo,* and the image of Amitabha or Buddha. All then bow before the tabernacle, repeating in monotone the three refuges.



("In the Buddha I take my refuge.
In the Dharma I take my refuge.
In the Sangha I take my refuge.")

The celebrant then proceeds to front of altar attended by two priests and sounds the gong.

Celebrant says in clear voice:

Om! shanno devírabhishtaya ápo bhavantû pitayé, shanyohr abhisravantû nah.

("May the Illuminator of all, the Light of the world, the Dispenser of happiness to all, the all-pervading Divine Being, be gracious unto us so that we may have perfect contentment of mind, and for the attainment of perfect happiness. May the same Being shower blessings upon us from all quarters.")

(He turns and blesses the congregation.)

Then facing the altar he says aloud (English translation):

"Unveil—O Thou that giveth sustenance to the universe, from whom all things proceed, to whom all must return—that face of the True Sun, now hidden by a vase of Golden Light, that we may know the truth and do our whole duty on our journey to thy sacred seat."—(Buddha's Prayer).

To Buddha:

"Grant, O Lord, that we may, by faithfully performing our holy duty according to thy injunctions, attain unto prosperity and abundance of nourishing and nutritive substances: may we always serve our parents and instructors with devotion; may we offer to them everything so they may be pleased with us; may we never do anything contrary to thy commands; may we never give pain to anything or any one; and may we regard all with the eye of a friend."

To Truth Eternal:

"Thou art far greater than the great, the Primeval Cause, the Creator of the creator, Infinite and Eternal, O Lord of gods, O Support of the Universe, thou art the Imperishable, the Indivisible, the Exhaustless, thou art the Manifested, and the Unmanifested, and thou art O Lord that which is beyond all these."

Invocation of Buddha:

"Almighty and Eternal Fount of Wisdom, grant us knowledge, understanding and wisdom, to speak here words of truth, love and hope. O Blessed Ones,[1] we ask you for light from the angel spheres, and may our guides guard and control our mind and tongue, that nothing but the truth may be here given, and that the good seed dropped may, under your guidance, find fertile spots, may live and grow that those who are in obscurity and darkness may be brought into the radiant sunshine and joyous glories of the unfoldment of your

[1]Refers to Arahats.

true spiritual goodness. O ye who dwell in the high plane of Heaven (Nirvana) and are divine in substance and in intellect, and able to give protection from guilt and all its penalties, to banish all impurity, to cleanse us from all uncleanness—O Hosts of Gods and Buddha hear us and listen to these our petitions."

(Altar gong is sounded three times.)

Praise of the Enlightened One:

Namo tāssa Bhagavato Arahato sammâsambuddhassa.

Praise of wisdom:

Namo bhagavatyâ âryâ-prajñâ-pâramitâyâi!

("Praise to our cause of enlightenment, of wisdom eternal, the foundation of all-seeing.")

The Call:

Samantâ cakkavâtesu
Atthâgacchantu dèvatâ.
Sad-dhammam muni-râjassa.
Sunantu sagga-mokkha-dam.

("All evil thus avoid:
Do all the good thou canst.
In the truth thou wilt find the light,
A refuge, a home to the weary one.")

Salutation:

Namo Amida Butsu![2] (Gong.)

("Praise to the Eternal Light.")

(Celebrant bows low in front of altar.)

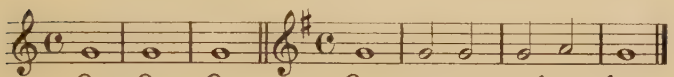
[2] Amida Butsu may be translated by the English Amida-Buddha, but I find it is more expressive to render it Eternal Light or Truth.

Intone:

Namo Amitabha Buddhaya! (Sound gong three times.)

("Praise to the Eternal Buddha.")

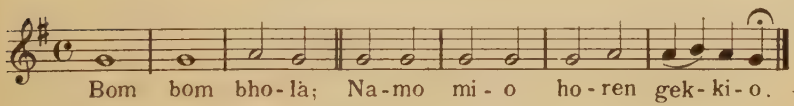
The following are intoned with modulation and cadence of voice.



[3]

("Adoration to the jewel in the Lotus.")

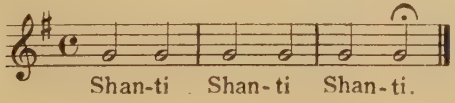
(Elevates and extends arms and hands towards tabernacle.)



[4]

("The divine blessing fall on us; praise to the divine wisdom.")

(Here the celebrant faces the Cardinal Points and incenses all three points.)

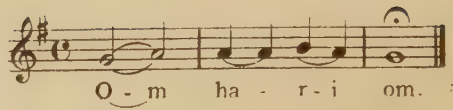


(3 gongs)

("Peace, peace, eternal peace.")

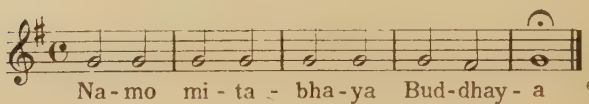
[3] This is Thibetan.

[4] Bom-bom-bhola is Thibetan and we use for Invocation of the Divine Blessing.

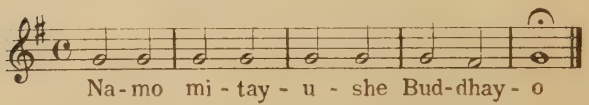


("May the Divine Wisdom pour down on us.")

Salutations:

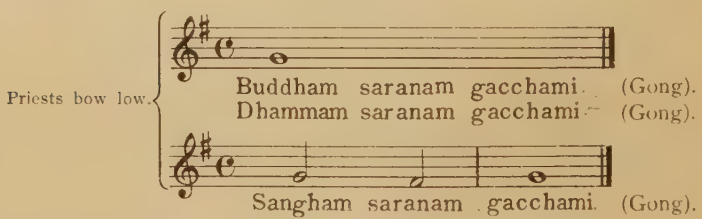


("Praise to the Eternal Light.")



("Praise to the Eternal Buddha.")

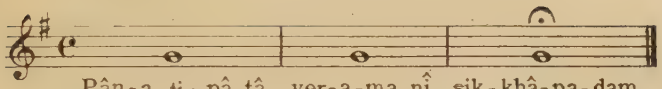
Three Refuges:



[5] Hari, a name applied to the Buddha expressive of his Wisdom, so instead of saying "Lord, Wisdom, Lord," I use the rendering given, as it's more euphonious.

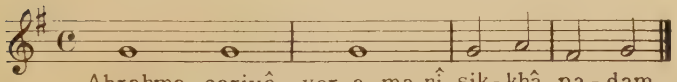
[6] Buddha is here rendered Light.

Five Precepts:

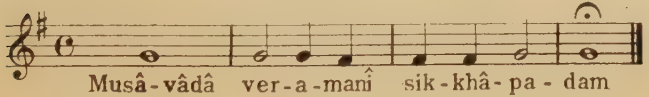


[7]

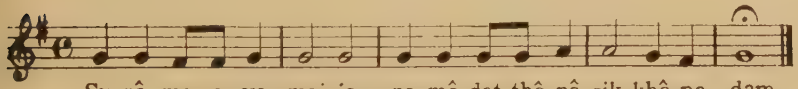
("Three things have we to govern, temper, tongue and conduct.
Three things have we to love: courage, affection, gentleness.")



("Three things have we to delight in: frankness, freedom, beauty.")



("Three things to wish for: health, friends and a cheerful spirit.")

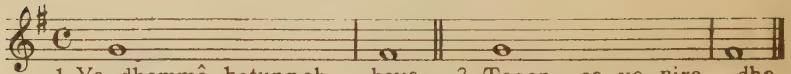


("Three things to respect: honor, home and country.")

(Here incenses the altar.)

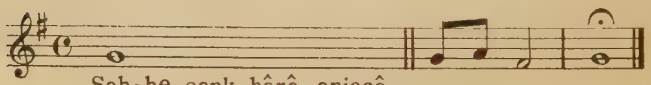
[7] I do not know how better to express the 5 precepts than in the manner I have done.

Substance of Doctrine:



("The truth of wisdom observe;
Hold to what the Teacher tells thee;
Hold to what is good and true,
And peace supreme will be thine own.")

Three Characteristics:



(three gongs)

("All conformations are transitory,
All conformations are suffering,
All conformations are lacking a self.")

(Here priest recites in monotone.)

(During the recital of this *mantra* the organs of the various senses should be touched reverently with the hands.)

Invocation.

For preservation of health:

Om! vák, vák. Om! prânah prânah. Om! chakshuh

Chakshuh, Om! shrotram shrotram, Om! nabhih,
Om! hirdayam, Om! kanthah, Om! shirah, Om!
Bahubhyam yashobalam, Om! karatal kara prishthe.

("Do thou, O Lord, preserve in perfect health and vigor our speech and organ of speech; our respiration and organ of respiration; our sight and visual organs; our ears and auditory organs; our heart, throat and head. Do thou grant glory and strength unto our arms; to the palm as well as the back of our hands.")

For purity:

Om! Bhu punátû shirasi, Om! Bhuvah punátû netrayoh,
Om! svah punátû kanthe,
Om! mahah punátû hiradayé, Om! janah punátû nábhyám,
Om! tapah punátû pádayoh, Om! satyam
Punátû punas shirasi, Om! kham-Brahma punátû sarvatra.

("Thou O Lord! who art the Life and Support of the universe and art dearer than life, purify thou my head; thou who art free from all pain, by coming into contact with whom the human soul gets free from all troubles, purify thou my eyes; thou who pervadest this universe, directing and controlling it, purify thou my throat; thou who art all comprehending, purify thou my heart; thou who art the Cause of the universe, purify thou my body; thou who art all sustaining, purify thou my feet; thou who art all-truth, purify

thou again my head; thou who art all-pervading, purify thou my whole organism.")

(Sprinkles altar and self with water mixed with salt.)

Invocation to Truth (*satyam*) and contemplation by Pranayam:

Om! bhu, Om! bhuvah, Om! suvah, Om! mahah, Om! janah,
Om! tapah, Om! satyam.

("Lord! thou art the Stay and Support of the universe, self-existent, and dearer than life; Lord! thou art free from all phases of pain, and the human soul is freed from all trouble by coming in contact with thee; thou pervadest and sustainest all; thou art great: thou art the Cause of all; thou art the all-sustaining one, thou art Truth.")

Essence of Truth and Enlightenment:

Om udvayam Tamasaspari svah pashyant uttaram[8]
devam devatra surya maganama jyoti ruttamam.

("Lord! thou art the Soul of the animate and inanimate creation. May we after perceiving thee with our minds enlightened approach thee with deep reverence. Thou the self-effulgent, the holiest of the holy, the most luminous among luminous objects, the Giver of peace and happiness to the righteous (and to those longing for happiness); thou who art eternal: thou art all-happiness and beyond all darkness and ignorance.")

[8]Uttaram means Eternal for spirit—existed when there was no vestige of creation.

True Conception of Universe:

Udutyām jatvedsam devam vahanti ketavah drishe vishvaye suryam.

("For the true conception of the universe we appeal unto him who is the Giver of peace and happiness unto the wise and those longing for salvation, the soul of the animate and inanimate creation. The exquisite design and arrangement in Nature lead to an idea of the attributes of God the Giver of all-knowledge, the all-pervading and the Cause of the universe.")

For purity of speech, truthfulness and altruistic action:[9]

Chitram deva námudgadnikam chakshur mitrasya varunasya agne áprá diyava prithvi antriksha-guam surya atma jagtas tasthu shashcha sváhá.[10]

("Thou art most wondrous and self-effulgent, the soul of the mobile and of the immobile creation; the sustainer and preserver of luminous bodies and of earthlike solid globes and interplanetary space; the light of philanthropic men, virtuous people, mechanicians and the discoverers of the properties of electricity. Attainable unto the wise, he is the destroyer of all phases of inharmony.")

[9]This really means as the order of the different elements tends to mutual reciprocation and harmony, even so should men work for the welfare of one another.

[10]*Sváhá* is a comprehensive term for purity of speech, truthfulness and altruistic action.

Entreaty for length of life:

Tachachakshur deva hitam purastachchukra muchcharat pashyema sharda shatam jivema sharadah-shatam shrinuyama sharadah shatam prabavám shardah shatam adinah syam shardah shatam bhuyash cha sharadah shatát.

("Thou all-seeing Lord, loving and benevolent unto the wise and righteous, existing before creation, the Holy Creator of the universe all-pervading, omniscient, and eternal, may we through thy grace see 100 years, live 100 years, hear thy attributes with full and unswerving faith for 100 years. May we preach of thee and thy attributes for 100 years; may we live free for 100 years, and even more than 100 years.")

Contemplation of Deity:

Om, bhurbhuva suvah tata saviturvareniyam bhargo devasya dhi mahadhiyo yo nah pracho dyat. (Gong.)

("The Lord is the Creator and Illuminator of the Universe, All-knowledge and the Stay of the universe, the being in whom move numberless sunlike brilliant orbs, the All-powerful and the Light of the World; the Just, Almighty and Eternal above all decay and omniscient, the Support of the universe, self-existent and dearer than life, free from all pain, purifier of the human soul, the giver of bliss to those aspiring after salvation and to those who have attained it; the Omnipresent, the Creator of the universe, worthy of acceptance, and holy; Illuminator of the human soul, dis-

penser of happiness, without impurity and sin. May we always contemplate him so that he may direct and enlighten our understanding.")

Adoration to the Buddha:

Nama shambhvaya cha mayo bhavai cha nama shankarya cha mayaskraya cha nama Shivai cha Shvitraya cha.

("We adore him who is All-happiness and the Dispenser of ease and felicity unto his creatures. We adore him who is the liberator from the bondage of ignorance and sin. We adore him who directs his devotees to righteousness and is the Giver of all-bliss, all harmony and the great Bestower of happiness.")

(Three gongs.)
(Incenses the entire altar, etc.)

(Celebrant with extended arms and hands):

"I am Eternal Life—I am Eternal Love—I am Truth—I am Peace and Peace dwells in me. God is in me and I am in God for evermore.

"Let all beings be peaceful,
Let all beings be blissful,
Let all beings be happy."

Then follows the Epistle read from the left side of the altar. (Epistle is chosen from Mahayana Sutras or Dharma in English.)

Then the reader of the Gospel of Buddha and the Book of Gospels is incensed and the Gospel then read from the right side of altar.

Then follows a hymn (sung by the congregation).
Church Notices for the week.
Hymn or Vocal or Instrumental Selection.
Sermon.
Offering or Collection.
Hymn (sung by congregation).

Then the celebrant turns to altar with collection bowl and elevates it, intoning or reciting the following:

The Offering:

Sûryo jiyoti jiyotih suryah sváhâ.
Sûryo varcho jiyotir varchah sváhá.
Jyotih sûryah sûryo jyotih sváhá.
Sâjur devena savitrá sajurushsendravatya jushánah suryovetu sváhá.

("For the good of all creatures we make our offering in the name of him who is the soul of the mobile and immobile creation, self-effulgent, the Illuminator of the universe and the Light of Lights.

"We offer in thy name, the Light of all, Dispenser of knowledge, Omniscient, Teacher of truth, and Giver of enlightenment to all creatures.

"We make our offering in the name of him who is self-illumined, the Illuminator of all and the Lord of the universe.

"We make our offering in the name of him who pervades the sun, the human soul, who coexists with the sun and the atmosphere during the day; the Giver

of salvation, the Light of all, and who is all-love, for the attainment of knowledge.")

Pontifical Blessing given by celebrant turning to congregation with uplifted hand making the sign of the Swastika:

"May the face of Truth shine upon you, and the Divine Wisdom of the Buddhas permeate you and remain with you now and throughout Eternity.

"So mote it be."

(All priests bow before altar and retire.)

END OF THE MASS.

VESPER SERVICE AND BENEDICTION.

After seven candles on altar (three greater, three lesser and one typifying the Light of the World) and incense sticks are lighted, the celebrant and priests proceed to sanctuary and seat themselves at either side of the altar, first bowing in front of altar and chanting the three refuges in monotone:

Buddham saranam gacchami.
Dhammam saranam gacchami.
Sangham saranam gacchami.

The celebrant then proceeds to altar, faces it, strikes gong three times and commences to intone as follows:

Offering Mantras:

Om! Shanno devírabhíshtaya ápo bhavantû pitayé, shanyohr abhisravantû nah.

("May the Illuminator of all, the Light of the world, the Dispenser of happiness to all, the all-

pervading Divine Being, be gracious unto us so that we may have perfect contentment of mind, and for the attainment of perfect happiness. May the same Being shower blessings on us from all quarters.")

(Celebrant turns and blesses congregation and again faces altar.)

Agnir jyotir jyotir agnih svâhá.

Agnir varcho jyotir varchah svâhâ.

Agnir jyoti jyotir agnih svâhá.

("We offer in his name who is the Light of lights, omniscient, and all-knowledge.

"We offer in his name who is the Giver of all-knowledge, omniscient and all-knowledge.

"We offer in his name who is all-knowledge, Omniscient and the Light of all.")

Sajurdevena savitra sajú ratryendravatya jushano agnir vtu svâhâ.

("We offer in his name who pervades the sun and the human soul, who exists during the night with atmosphere and moon, who is omnipresent, who is all-love and all-bliss, the Giver of Salvation, the All-wise for the attainment of eternal happiness.")

Litany sung by all priests in unison (in key of G major):

Om bhur agnaye pranaya svâhá.

Om bhurvarvayave apánáya svâhá.

Om svaraditaya vyanaya svâhá

Om! bhurbhuvah svah agni adityebhyah pránápána vyanebhyah svâhá.

Om ápo jyoti raso amritam brahma bhúr-bhuvah svarom sváhá

Om sarvam vai purnam sváhâ. (Here gong is sounded.)

("We offer in his name who is dearer than life, Omniscient and all-pervading.

"We offer in his name who is dearer than life, purifier of the soul and sustainer of the vital airs.

"We offer in his name who is unborn, self-effulgent and regulator of the vital airs that produce motion in all parts of the body.

"We offer in his name who is dearer than life, the Purifier of the soul, the giver of all blessings of salvation, all-knowledge, all-powerful, the perennial source of light, and the sustainer of vital airs that contribute to the preservation of life.

"We offer in his name who is all-pervading, all-light, all-calm, immortal, omni-present and diffused throughout the universe, dearer than life, purifier of the soul, and Giver of supreme bliss.

"We offer in the name of the Lord who is all-pervading.")

Then in English he recites (in unison with the other priests):

"Mayest thou, O Lord, purify me. May the wise purify me. May the learned men purify me through their mental powers. May the creatures of the uni-

NOTE:—Sváhá means in fact 3 fold harmony (shanti) but as in the Agnihotra it marks the time when Ahuti is to be directed to the Kund, I have translated it into "*offer*"; and "*in his name*" has been used for "*to*" since this expresses the sense of the Mantras better and more accurately.—M.

verse conduce to my happiness. Unto him who faithfully and affectionately in the firmament of heart adores Him, the source of all, all-pervading, existing from and through eternity, by whom all are instructed in the precepts of the Buddhas, whom all wise and learned people and saints worship. Gratify our parents, forefathers and preceptors so that they may attain unto Nirvana, also all our kindred and relatives."

Celebrant alone recites:

"Almighty and eternal Fount of Wisdom, grant us knowledge, understanding and wisdom, to speak here words of truth, love and hope. O Blessed Devas, we ask you for light from the angel spheres, and may our guides guard and control our mind and tongue that nothing but the truth may be here given, and that the good seed dropped may find, under your guidance, fertile spots, may live and grow that those who are now in obscurity and darkness may be brought into the radiant sunshine and joyous glories of the unfoldment of your true spiritual goodness."

Then again intones the following (incensing the altar):

Om agnaye sváhá.

("We offer in the name of the Lord of all knowledge.")

Om somaye sváhá. (Here elevates the chalice above his head.)

("We offer in the name of the Lord who enlightens the wise.")

Om agni-shomabhyam svâhá.

("We offer in the name of the All-Benevolent Lord.")

Om vishvebhyo devebhyah svâhá.

("We offer in the name of the Lord who illumines the world and the wise.")

Om dhanvantarye svâhá.

("We offer in the name of the Lord, the destroyer of all pain.")

Om kukwai svâhá.

("We offer in the name of God the Lord and Refuge and Support of all.")

Om anumatyai svâhá.

("We offer in the name of the Lord, the revealer of all knowledge.")

Om prajapataye svâhá.

("We offer in the name of the Lord, the protector of the universe.")

Om sah dyava prithvibhyam svâhá.

("We offer in the name of God, Lord of the earth and firmament.")

Om swishtkrite svâhá.

("We offer in the name of the Lord who is all happiness.")

Om sânugáyendray namah.

("Adoration to the Lord who is all glorious.")

Om sânugay yamay namah.

("Adoration to the Lord who is all just.")

Om sânugay varunây namah.

("Adoration to the Lord who is holy and adorable.")

Om sânugay somay namah.

("Adoration to the Lord who is all-calm and Dispenser of happiness to the righteous.")

Om marudbhyo namah.

("Adoration to the Lord who is the Life and Support of the universe.")

Om adbhyo namah.

("Adoration to the Lord who is all-pervading.")

Om banaspatibhyo namah.

("Adoration to the Lord, the Supporter of all vegetation.")

Om shriyai namah.

("Praise to the Lord who is worthy of adoration.")

Om bhadrakalyai namah.

("Adoration to the Lord, the Giver of supreme bliss.")

Om brahm-pataye namah.

("Adoration to the Lord, the Source of all true knowledge.")

Om vastupataye namah.

("Adoration to God, the Lord of all beings.")

Om vishvebhyo devebhyo namah.

("Adoration to the Lord, Creator of the universe and Regulator of the affairs of the world.")

Om divachrebhyo bhutebhyo namah.

("Adoration to the Lord, Dispenser of happiness to creatures that move in the day.")

Om naktancharibhyo bhutebhyo namah.

("Adoration to the Lord, Dispenser of happiness to creatures that move at night.")

Om sarvâtma bhutaye namah.

("Adoration to the Lord who pervades all creatures and is just.")

Om pitribhyah svadhayibhyah svadha namah.

("We reverence the elders, wise and learned men.")

(Here the gong sounds three times.)

Praise of the Enlightened One:

Namo tassa Bhagavato arahato sammâsambuddhassa.

Praise of Wisdom:

Namo bhagavatyâ ârya-prajñâ-pârmitâyâi.

The Call:

Samanta cakkavâtesu.
Atthâgacchantu devatâ.
Sad dhammam muni-râjassa.
Sunantu sagga mokkhadam.

Praise to the Eternal Buddha:

Namo mio horen gekkio. (Gong.)
Namo amido Buddhayo. (Gong.)

Adoration of the Jewel in the Lotus:

Om—Om—Om. (Three Gongs.)
Om mane padme hum. (Elevates hands and bows low.)

Invocation of Peace:

Shanti—shanti—shanti. (Three gongs.)

Praise to the Eternal Buddha:

Namo mittabhaya Buddhaya—Namo mitayushe Buddhayo.

(Bowing low.)

Three Refugees:

Buddham saranam gacchami.
Dhammam saranam gacchami. } Three gongs.
Sangham saranam gacchami.

Adoration to the Jewel in the Lotus:

Om mane padme hum. (Gong.)

Praise to the Eternal Buddha:

Namanda-bu — *Namanda-bu* — *Namanda-bu* — *Namanda-bu* — *Namo Amida Butsu!*
Gong. Gong.

Then the Epistle is read in English from the Dharma or Sutras of the Mahayana, or the Buddhacharita of Açvagosha, from left side of altar.

Gospel (as in morning—right side of altar).
Hymn by Congregation.
Church Notices for ensuing week.
Sermon.
Offering and Hymn.

Sûryo jiyoti jiyotih sûryah sváhá,
Sûryo varcho jyotir varchah sváhá
Jyotih sûryah sûryo jyotih sváhá,
Sâjur devena savitrá sajurushsendravatya jushánah suryovetu sváhá.

("For the good of all creatures we offer in his name who is the soul of the mobile and immobile creation, self-effulgent, the Illuminator of the universe and the Light of Lights.

"We offer in thy name, the Light of all, Dispenser of knowledge, Omniscient, Teacher of truth and Giver of enlightenment to all creatures.

"We offer in his name who is self-illumined, the Illuminator of all and the Lord of the universe.

"We offer in his name who pervades the sun, the human soul, who coexists with the sun and the atmosphere, the Giver of salvation, the Light of all, and who is all-love, for the attainment of knowledge.")

(Here the celebrant turns and with elevated right hand makes the Swastika over the people.)

END OF VESPER SERVICE AND BENEDICTION.

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